1: Schram M-5 (1911-1922) 1954 AE9 Monguor AE9

EDUCATION OF THE CHILD

603 In their early years children are brought up as much by their grandparents as by their parents. The grandfather and grandmother play with the children all day long, carrying them on their backs, holding them in their arms, fondling them, and making slaves of themselves like devoted nursemaids—and the children love them as they would a nurse. The children know very well that it is to their grandparents that they must look for sweets and candies and extra delicacies, and that when grandfather goes for a walk they may go along with him. Boys and girls are treated with the same affection.

603 606 In this relationship lies the deepest secret of why daughters-in-law become attached to the families into which they marry. Although a girl is not consulted about her marriage, although she comes to know her husband only after she has been married to him, and although she lives in an extended household where she must adjust herself to the other daughters-in-law, the fondness of the grandparents for her children goes a long way to smooth inevitable frictions and jealousies.

882 It is when the boys begin to grow up that they cease to be regarded as children and lose some of their intimate contact with their grandparents. They like to leave the family courtyard to play with other boys; and as they get bigger, small jobs are assigned to them. They begin to go out with the herds and flocks to the pastures, to help with the farming, and to learn from their fathers how to make tools. The girls help their mother in the kitchen, gather fuel, tend animals in the stalls and stables, and learn to sew. Before she is married, each girl works on her "hope chest," and under her mother's direction prepares most of the clothes that she will take with her when she marries, including the embroidered girdle and the monumental ceremonial hat and fancy boots. Through learning to cook and sew, to look after animals, and to understand farming in her own family, a girl learns how to become a good daughter-in-law.

867 The Monguors are not a people who have a fondness for learning. There are few villages that have a school, and in any case girls never go to school. The education for life of both boys and girls is mainly in the family. Children are not prevented from watching and listening to anything that goes on in the crowded extended family and in the village. At a very early age they know which woman in the village is pregnant and when the birth of the child is expected. They know how many animals are owned by each family in the village, how many colts, calves, and lambs there are; how the harvest has turned out and what the current prices are for the horses, cows, sheep, goats, skins, wool, wheat, and millet that the villagers have to sell and what the prices are for the cotton cloth, thread, needles, salt, spices, and so forth that they buy.

A boy accompanies his father to the nearest market town when he goes there to sell wheat and sees the shops, the soldiers, and the crowds. At the monastery festivals

/114 cont'd/

Mo 587 428 593 assets and his widow being the property of his own family, they go back into its domain.

These conditions show clearly that the widow is considered to have left the family of her former parents-in-law completely; the Mo 589 latter have given up all the rights they had with respect to her and have entrusted the children to her with the obligation to raise them for their clan.

Mo 584 587 675 When such a marriage is made, a contract is always written in duplicate; /115/ one copy is kept by the husband, and the other is given to the family of the former parents-in-law of the widow. In it minute mention is made of properties, debts, ... and then of the obligations of the new husband.

Mo 582 If they remain poor after the marriage and find it impossible to marry off the sons, when the latter have grown up they end up by going away as they wish.

Mo 587 591 There is no abduction to fear in the present case; the marriage takes place very simply and openly. If the widow has plots of land and the husband does not, he comes to live with her; in the opposite case, the widow with the children moves in with him. If neither one nor the other has anything, they look for a place to stay and go to live together. One prostration to heaven and to the spirits, in the presence of the go-between and the parents, and this is all the ceremony of such marriages; add to it another to the parents and to the go-between. (1)

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1. Shirokogoroff, op. cit.[1] p. 142: If the widow and her daughters do not wish to be cared for by their husband's and father's brothers, they may also receive a part of the property. This part is equal to that of a brother. In this way the woman may become the owner of land and house. But this ownership can be maintained only during two generations (from mother to daughter) because the bride's

[1. op. cit. ie: Social Organisation of the Manchus --- Analyst.]